

The Danger of Changes in Church or State;

OR,

*The fatal Doom of such as love them and
their Associates:*

I N A

SERMON

Preach'd,

January 31, 17¹⁴/₁₅.

A T

St. *ETHELBURGA* S.

By LUKE MILBOURNE, a Presbyter of
the Church of *England*.

THE THIRD EDITION.

*For the Transgressions of a Land, many are the Princes
thereof; but by a Man of Understanding and Knowledge,
the State thereof shall be prolong'd. Prov. xxviii. 2.*

لَا إِلَهَ إِلَّا اللَّهُ الَّذِي يَغْرَعُ يَهُدَى جَدَلٍ

Utique infelix est cui adhærescit Scarabæus.

Inter Erpenii Adagia Arabica.

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Proverbs xxiv. 21, 22.

My Son, fear thou the Lord and the King, and meddle not with them who are given to change: For their Calamity shall rise suddenly, and who knoweth the Ruin of them both?

THOSE infamous Rebels, who, about the Middle of the last Age, made the Kingdoms of Great Britain and Ireland but one great Field of Blood, the dismal Theatre of all those Prodigies of Impiety which Men or Devils could invent or perpetrate, and which Earth or Heaven itself could suffer; those Rebels, out of their Principles of Hellish Policy and Impudence, were wont to mock God with the Solemnity of a pretended Fast; they'd hang down their Heads like Bulrushes, when they intended nothing but Debate and Strife, and to smite their Brethren with the Fists of Wickedness: Nor, in a degenerate Age, will there ever be wanting such as write after that Hypocritical Copy, since nothing's more apt to impose upon a credulous and unthinking World, than a great Pretence to severe Religion, and extraordinary Mortification; which, while deluded Innocents take to be unexceptionable Evidences of Sincerity and Goodness, they easily swallow the gaudy Bait, and forfeit all that Reason and Liberty at once, which otherwise they grasp at with infinite Fondness and Resolution.

God complain'd of Israel of old by his Prophet, that they sought him daily, as a People who had delighted to know his Ways, as a Nation who did Righteousness, and forsook not the Ordinances of their God: They ask'd of him the Ordinances of Justice, and took Delight in approaching to God, Isaiah lviii. 2. And so did the great Patrons of Faction and Rebellion among our selves: They pretended to exemplary Severity, and the utmost Rigour of Sanctity; the most compleat Scribe or Pharisee could scarce have out-done them. Never was so much Preaching, so constant Attendance upon what they call'd Sermons, so much of God's Will enquir'd after, to all Appearance: Never were such fiery Investives against the Oppression of the People, nor such pleasing Promises of letting the Oppressed go free, of undoing the heavy Burthens, and of breaking every Yoke. Never had Devotion gotten so entire a Possession of Eyes, and Hands, and Tongues; nor did ever any Saints before them pretend to so close an Intimacy, so wonderful a Familiarity with their Maker: But what was the Case of the wretched Israelites before-mention'd, was the Case of these, their Hands were

defil'd with Blood, and their Fingers with Iniquity; their Lips spoke Lies, and their Tongues utter'd Perversness; their Feet ran to Evil, and they made Haste to shed innocent Blood; Wasting and Destruction were in their Ways, and they had never known the Paths of Peace, *Isai. lix. 3, 4, 7, 8.* Nor were they Crimes of an inferior Alloy, which could satiate their Fury: No; they could not be content to wash their Hands in the Blood of meaner Persons, their ordinary Fellow-Subjects; nor could mighty Floods of generous and noble Spirits quench their burning Thirst, unless they might shed the Blood of the Breath of our Nostrils, the Anointed of the Lord, when he was unhappily taken in their Pits. With his sacred Life, fell, not only all those present Liberties which Men imagin'd themselves possess'd of, but all rational Hopes of their Resuscitation for the future, had not that God, who alone can bring Light out of Darkneſs, by his undeserv'd Mercy, scatter'd those gloomy Clouds we were involv'd in; had he not in a miraculous Manner restor'd the Race of that Royal Martyr to the Throne of these Kingdoms, and after all the bloody Storms of Wars and Ruins, in a gentle and well-boding Calm, laid the Necks of his cruel Enemies under the *rightful Monarch's* Feet.

But while these barbarous Troublers of our *Israel* mock'd their Maker thus with their hypocritical Humiliations, they gave Posterity a sad and too too just a Reason to humble themselves in earnest before his Foot-stool: For while the Fanatick Rage of a few Miscreants, stands imputed by our Adversaries, to the whole Nation, and while we fool our selves, to this Day, under the just Displeasure of our God, for those many and crying Sins which then ruin'd, and still prevail among us, those Sins, which, tho' then far short of their present Aggravations, made Way for that fatal Inundation of Tyranny, Heresy, Superstition, Blasphemy, and worse than Paganism in these Nations, while the unsanctify'd Spawn of that seditious Crew advance the same confounding Principles still, both with their Tongues and Pens, which then destroy'd us, and the unexperienc'd Rashness of weak and unsteady Heads, is ready to follow and admire them, while these Things are notorious, if we would indeed avoid the Scorn and Obloquy of Men, and the yet more terrible Judgments of a revenging God, if we ever desire to see Mercy and Truth meet together, or Righteousness and Peace to kiss each other in these Kingdoms any more, it's then our indispensable Concern and Interest, to "Renounce, abominate, and
 "protest against that impious Fact, the execrable Murder, and
 "most unparallell'd Treason committed against the sacred Person
 "and Life of *Charles the First*, our Sovereign of blessed Memory,
 "and all Proceedings tending thereto. And for the better Vindication of our Selves to Posterity, and as a lasting Monument
 "of our otherwise inexpressible Detestation and Abhorrence of
 "that villainous and abominable Fact, let us this Day, as law-
 "ful

“ful Authority commands us, with all Humility, implore the
“Mercy of God, that, if it be possible, when he makes Inquisition for Blood, the Guilt of that sacred and innocent Blood,
“or those other Sins by which God was provok’d to deliver
“both us and our King into the Hands of cruel and unreasonable
“Men, may not now, or at any Time hereafter, be visited upon
“us and our Posterity.

Nor must we rest only in the *Formalities of a Publick Fast*, but we must at all Times, and in all Places, offer up our sincerest Prayers to Heaven, that when that terrible Inquisition for Blood is made, the destroying Angel may still pass over us; that those horrid Sins, which formerly betray’d us to Misery, which find such scandalous and shameful Encouragement among us at present, may receive a Check from a superior Hand, and never more get an absolute Mastery over us: That since a gracious God has been infinitely more merciful to us, than we could reasonably hope for; since he has hitherto spar’d us, and made us the living Monuments of his Long-Suffering and Patience, we may, as we ought, adore his Goodness, be thankful for it, and be truly penitent under it. Which pious Intentions, that we may the more intelligibly express to all the World, let us obey what the wise Man in the Name of God commands. Let us *fear the Lord and the King*, and not meddle with them who are given to change; for their Calamity shall rise suddenly, and who knows the Ruin of them both? With respect to which Words, I shall

I. Give you the plain Sense and Meaning of them.

II. I shall lay down such Heads of Discourse, as I intend at present to insist on from them.

III. I shall make some necessary Application of the whole.

I. As for the *Explication* of the Words, every one knows, that the tender Compellation, *my Son!* reaches every Person who hears or reads the Text. Solomon, in the *Proverbs*, as well as in *Ecclesiastes*, takes upon himself the *Person of a Preacher*, one who, when lawfully call’d to that Office, ought to be esteem’d by his Hearers as a *Father*; he ought to take a *fatherly Care* of them, to furnish them at all Times with sound heavenly Provision, and with enough of it, according to that Proportion of heavenly Knowledge which God has imparted to him, as a *natural Father* would do for those *Children* who are the most obedient to him; and he ought to be attended to, and reverenc’d accordingly: His Office gives him Authority, and that Authority ought to be acknowledg’d and obey’d.

Fear thou the Lord and the King. Fear, in this, as in many other Places of Scripture, includes that whole Duty which Men owe to God and to their Superiors; it imports Love, Reverence, Honour

nour, and Obedience. Hence, when we are told, *the Fear of the Lord, that is Wisdom*, Job xxviii. 28. it means, that true Piety in all its Parts, is Wisdom, he being the only *true wise Man*, who is *universally religious*, as every one who converses much with Scripture, must know. Again, *The Transgression of the Wicked says within my Heart, that there is no Fear of God before his Eyes*, says the Psalmist, Ps. xxxvi. 1. i. e. The Impieties of wicked Men, are so many and so undeniable, that from the Observation of them, my Heart is thoroughly convinc'd, that they are all *Atheists*, Men who have nothing of Religion in them, nor have the least Regard to that Duty which they owe to God.

That Fear extends as far with Reference to our Superiors, is evident from that Command, *Servants, be subject to your Masters with all Fear*, 1 Pet. ii. 18. i. e. be subject to them, with a full Regard to every Particular of that Duty which you owe to them. And the same Apostle, commanding *Wives to be in Subjection to their own Husbands*, gives this Reason for it, *Christian Wives should be so subject, that if any obey not the Word, they may also, without the Word, be won by the Conversation of the Wives, while they behold your chaste Conversation coupled with Fear*, 1 Pet. iii. 2. i. e. That they may be won to the Love of the Gospel, when they observe, that the Gospel is so far from weakening the mutual Obligations of Nature, that it advances and strengthens them; and that it instructs those who embrace it sincerely, not to a Neglect, but to a more strict and compleat Performance of their Duty. And what may yet farther clear the extensive Meaning of this Word, according to our present Determination, we are told, after that terrible Miracle in the surprizing Death of *Ananias and Saphira*, that *Fear came upon all the Church, and upon as many as heard of these Things*, Acts v. 11. Where we cannot question, but that every true Member of the Church, considering the Apostles in this dreadfully authoritative Action, as undoubtedly constituted their Superiors by God, were mov'd to love, to reverence, and to obey them with the greater Reverence and Submission. And, if I mistake not, it goes yet farther with respect to our *temporal Superiors*, and to our *Superiors spiritual*, or *those who are over us in the Lord*, viz. It intimates Assistance too, unless we suppose that included in the Duties of Obedience or Love. Things of this Nature are closely link'd together by *St. Paul*, and are indeed in themselves inseparable; *Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, and Honour to whom Honour*, Rom. xiii. 7.

Meddle not with them who are given to change; i. e. have nothing to do with those who are *unfix'd* and *discontented*; discontented as to present Affairs, *unfix'd* as to the future: Those who, *Reuben* like, are unstable as Water; who, in Respect to the Church of God, are *Spots in our Feasts of Charity, Clouds without Water*, carry'd

carry'd about with Winds, raging Waves of the Sea, foaming out their own Shame. With Respect to the State, are filthy Dreamers, defiling the Flesh, despising Dominion, speaking Evil of Dignities. Nothing in the Service of God, can be so well order'd or settled by all the Wit and Piety of Man, tho' wholly regulated by the reveal'd Will of God, according to the most authentick Explications: Nothing can be so carefully and prudently constituted in the State, tho' enforc'd with all the Arguments of Reason and uncontroul'd Experience; but there are now, and ever will be, such as will make it their Business to pick Quarrels with it; to represent any Thing that's any way capable of a sinister Interpretation, under the most odious and frightful Shapes; who will always be complaining of the Distempers of the Times, to which they, the Plaintiffs themselves, contribute the most of all others, as if they proceeded purely from the Defects of publick Laws, Ecclesiastical and Civil; who are always projecting pretty Schemes for mending the State of publick Affairs; the Nature of which Affairs, as their narrow Souls could never comprehend, so their Schemes are altogether ridiculous and impracticable; who, wherever they creep into Power, will endeavour to promote Alterations agreeable to their own sickly Dreams, tho' at the Expence of whole Rivers of innocent Blood, and universal Desolations. Such are those who are given to change, and with whom we, in this Text, are oblig'd not to meddle, *i. e.* we are not to enter into any Confederacy with such Persons, not to have any Communion or Familiarity with them, unless it be to reprove them, or to discover the Intrigues they are carrying on, as a Physician may visit one sick of the Plague, to administer to him, or a Hushai may insinuate himself into an Absalom, to undermine him. We are not to assist such Persons by our Advice or Supplies; nor in a more indiscernible Way, by Connivance or seeming Insensibility. To all these Things the Word *Meddling* in the Text, extends it self; and whosoever does, by any such Means, favour those who are given to change, while he does not repress that which it's in his Power to repress. He's so far an Encourager of it, and is one of those ungodly Meddlers censur'd in the Text. He advances, he animates, he heads them, and so exposes himself to the same Danger with those of whom the Text tells us, *Their Calamities shall rise suddenly, and who knows the Ruin of them both?*

Qui non prohibet quod prohibere potest jubet.

The Calamities threaten'd here, are not common, but unusual and extraordinary Calamities; Judgments inflict'd on them immediately by the Hand of God, who strikes the Wicked suddenly with some distinguish'd Marks of his Anger, and when they least expect it. The Ruin here spoken of, is a Destruction so fatal and extensive, as from which there can be no Redemption; for

for such is the *original Import of the Word*; and that the Emphasis of them may be understood to be the greater, this Ruin is propos'd by Way of Question, *Who knows?* Who can determine or imagine how great, how dreadful those Calamities are, which shall at once overwhelm both those who are themselves given to change, and those who have any Meddlings with them? Such they are, as no Heart can conceive, no Words can express them. And thus have I given you the true, genuine, and unwrested Interpretation of the Text. The Propositions I shall insist on from it, are these:

I. That the Connexion between our Duty to God, and our Duty to our Superiors, is close and inseparable.

II. That those Persons who are given to change in Religion, can never be true or faithful to the Civil Government.

III. That the mischievous Activity of those who are given to change, too frequently betray well-meaning, but inconsiderate Persons into Engagements and Meddlings with them.

IV. That the Calamity or Ruin of those given to change, and of such as are concern'd with them, must needs be certain, sudden, and inevitable.

I. The Connexion between our Duty to God, and our Duty to our Superiors, is close or inseparable. My Son, fear thou the Lord and the King. Pretend not to fear one, unless you really reverence the other. He who contemns the Deputies of Almighty God, contemns him who deputes them. God and his Representatives always understand it so, that the Dishonour put upon those whom they employ, reflects upon themselves. Hence David reveng'd the Affront put upon his *Embassadors* who represented himself by *Haman*, with the same Severity as if it had been offer'd to his own Person. And this holds so far good, that God looks upon himself as deeply concern'd in all those Injuries and Abuses offer'd to the *Ministers of his Word*, as if they were put upon himself; so our Saviour authentically informs us, *He who heareth you, heareth me; and he who despiseth you, despiseth me; and he who despiseth me, despiseth him who sent me*, Luke x. 16. If we examine the Nature of all sublunary Things in general, we shall find, that it's impossible the World should subsist without the Guidance of one *supream Power*. This impartial Examination of Matters, brings Men naturally to the Acknowledgment of a God, of whom we have no sooner entertain'd a certain Notion, but we presently find Reason to admire him for his *Power*, to love him for his *Goodness*, and to stand in Awe of him for his *Justice*; which Love, and Fear, and Admiration, oblige us necessarily to all that Regularity generally observable in our Actions; so that whether we intend it or no, they all incline the same Way, viz. to the Felicity of the Universe. What the Existence of a God, a supream and infinite Power, effects in the Government of the World,

World, the same our Superiors, *Princes and Governors*, in Subordination to that God, act in those several Parts of the World to which they have Relation. The Reason and Experience of all Men concur in this, that howsoever, by the Management of an all-wise God, the Confusion of any one Part of the World may conduce to the Quiet and Advantage of all the rest, so that all Things are equally ballanc'd still, yet the same Confusion must necessarily be the present Ruin of that particular Part where it prevails; for it's an *unquestionable Principle*, that "That which is absolutely necessary for the happy Subsistence of the whole, must be as necessary to the happy Subsistence of every single Part of the same State.

Now, let any *rational Man* consider these Things, and he'll soon resolve with himself, that if the Subjection of all Things to the *Power of God*, be necessary to the Well-being of the whole Creation, then Subjection to *Governors*, or *human Powers*, must be necessary to the Well-being of every particular Confederacy of the rational Part of it. On this Ground it is, that where there is no Religion but Idolatry, where Christ and the Gospel were never known, yet *Government* is admir'd, submitted to in the most absolute and unreserv'd Manner, the *Persons of their Princes* being look'd on as *sacred*, and *their Authority* as inviolable. On this Reason Heathens frequently *deify'd their Princes and Emperors*, imagining, when they did so, that those Powers which had been so beneficial while here below, might, upon their Exaltation to a loftier State, have a yet more propitious Influence upon their publick Affairs: And those who have been silly enough to serve a Multitude of Deities, have yet had Sense enough to conclude, that they could never sufficiently pay that Veneration they thought due to those new-made Deities, unless for their Sakes, and on Account of that *Resemblance between their Governors and the Deity*, they did, upon all Occasions, shew themselves submissive, loyal, and faithful to them. Whether God instituted any *Government* at all, and *what Kind of Government* he instituted, has been question'd of late Years among *Libertines, Republicans, and Atheists*; and we have had a pretty *State of Nature*, of which the World never knew, but in *Dreams and Romances*, propos'd, in which there was no Government at all, in *tedious, verbose, and enervous Discourses*, not worth half the Pains which has been bestow'd upon them, to expose and baffle them. But that *Government is of divine Original*, is so apparent from the Word of God; the Force of which all, who call themselves Christians, ought to acknowledge, and the whole *Heathen World*, by what we call the *Light of Nature*, enliven'd by *common and inevitable Conversation*, have fallen so generally into the same Notion; and all of them have thought *Monarchical Government* so agreeable to that of *Heaven* itself, that the Belief of this has taken such Root in the very meanest of

Souls, as has created in them a lasting and irrefragable Principle of Reverence to all such as have been lawful Possessors of Monarchic Power.

The very Custom of deifying their Princes, makes it evident enough, that even the Heathen World suppos'd Loyalty and Religion to be very nearly related to one another: Only among them it had this unhappy Consequence, that when, by deifying their Princes, they had overstock'd themselves with Gods, they began to grow too familiar with them; and sometimes, on a sudden Caprice, to fancy there were no other Gods, but only such as were of their own making; and so, by slighting and despising their fictitious Deities, they learnt to slight, and despise, and hector their Princes too. But even this unhappy Consequence informs us farther of that close Connexion there is, according to common Apprehension, between our Duties to God, and our Duties to our lawful Superiors; He who slights his God, can never heartily obey his Prince; and he who contemns his Prince, can never sincerely reverence his God.

And this is an Assertion which every sober Christian, who has purg'd himself from the filthy Dregs of Popery and Heathenism, freely owns. He who is intimately acquainted with the Word of God, as every Christian ought to be, is sufficiently assur'd, that Monarchy, or the Government of a considerable Body of Men, by a single Person, independent on any visible Superior, is of divine Right and Original. It's a Kind of Government founded in God himself, as he is the great and absolute Head and Monarch of the Universe. It's confirm'd in our Lord and Saviour Jesus Christ: He is that King, whom, in spite of the Rage of Heathens, and the vain Imaginations of the People, God has enthron'd upon his holy Hill of Sion, giving him the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession, Psal. ii. 1, 6, 8. The same Government is promis'd in those several Assurances of future Felicity made by God to several of his most eminent Servants; so God promises to Abraham, with Respect to his Wife Sarah, I will bless her, and she shall be a Mother of many Nations; Kings of People shall be born of her, Gen. xvii. 16. And when Abraham pray'd, that Ishmael might have his Blessing too, as if the consummate Blessing of a People consisted in the Settlement of Monarchical Government among them, God answers his Petition thus, As for Ishmael also, I have heard thee: Behold, I have bless'd him, and will make him fruitful, and will multiply him exceedingly: Twelve Princes shall he beget, and I will make of him a great Nation, Gen. xvii. 20. When dying Jacob gave his final and prophetic Blessings to his Sons, he declar'd concerning Judah, that Son of his, whom his Brethren should praise: The Scepter, i. e. the Royal Government, shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, Gen. xlix. 10. i. e. 'till the long expected

Messias

Messias should appear. And when God, by *Moses*, informs the *Israelites* of what Things should befall them after their Settlement in the promis'd Land, among other Things, he tells them, that they would desire a King, that they too, in Point of Government, might be like the Nations which were round about them, Deut. xvii. 14, 15, &c. But he's so far from forbidding any such Ambition, that, instead of so doing, he gives them admirable Directions for the Choice of him, and promises them his own Concurrence with them in it, as he effectually did afterwards, first in the Choice of *Saul*, and then of *David*, to be their King. God himself honours the Royal Title with the most glorious Character and Original in the World, *I have said ye are Gods, and ye are all of you Children of the most High*; tho', to keep them from thinking too highly of themselves upon Account of so great an Honour, he puts them in Mind of their frail Condition, viz. that they should die like Men, Psal. lxxxii. 6. And when Almighty God, for the Support of drooping Mankind, promis'd them, by his Messengers, the greatest Blessings miserable Mankind was capable of, it was by a King who should reign in Righteousness, Isai. xxxii. 1. by a righteous Branch whom he would raise to *David*, a King who should reign and prosper, in whose Days *Judah* should be sav'd, and *Israel* should dwell safely; and his Name should be *The Lord our Righteousness*, Jer. xxiii. 5, 6. In Pursuance of which Title to an absolute Sovereignty, the same *Messias* carries that Name written on his Thigh, King of Kings, and Lord of Lords, Rev. xix. 16.

This being the Original of Monarchy in particular, and it being the great Felicity of these Nations, to be bless'd by Providence with such a Government, (for tho' we run backward even to fabulous Antiquity, we can find no such Thing as a Commonwealth in Contradistinction to Monarchy among us) a good Christian must needs know that it's his Duty, and his indispensable Duty too, to submit himself to the King, to pay all that Obedience to him which he's capable of, as an Earthly God, as sole Monarch of these Nations; and all this not only for Fear of Wrath, but for God's Sake, and Conscience too. St. Paul's Exhortation carries an unanswerable Authority along with it: *I exhort, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, for Kings, and all who are in Authority, that under them we may lead quiet and peaceable Lives in all Godliness and Honesty*, 1 Tim. ii. 1. The Welfare of such publick Persons, is a publick Blessing, and therefore to be valu'd and pray'd for above all worldly Blessings. A free and secure Profession of Religion, or true Godliness, is the End propos'd to excite us to such Devotions; therefore those very Devotions must be a Part of true and unfeign'd Godliness; of which we may be the better assur'd, since the Apostle declares, that it's good and acceptable in the Sight of God our Saviour, ver. 3.

It's a Curse with which the *Reprobate Israelites* are threaten'd by the Prophets, that when they were in their greatest Miseries, when they were hungry and faint, instead of Repentance, they should fret themselves, and curse their God and their King, *Is. viii. 21.* And it's a dismal Curse indeed, to be drawn to curse or blaspheme all those who are a Blessing to us. What End they must expect, who dare to curse their God, *Job's Wife* teaches us, when she perswades her Husband not to trouble himself about Futurity, but to curse God and die, *Job ii. 9.* She had as good have advis'd him to blaspheme his Maker, and be damn'd; and she well deserv'd the Title of one of the foolish Women for her Counsel. To curse the King, *Eccles. x. 20.* tho' but privately, and in our own Hearts, is forbidden; and if cursing the King fall under the Notion of resisting him, *St. Paul* tells us, that they who resist, shall receive to themselves Damnation, *Rom. xiii. 2.* i. e. they shall fall under the Censure of all good Men, under the severe Reflections of their own guilty Consciences, as having done that of which they are infallibly assur'd it is a Sin, and under the just and eternal Vengeance of Almighty God, unless a vigorous Repentance intervene; who will certainly damn all such for ever, as affront him in the Persons of those whom he has entrusted with the Government of this World. Now, whether to leave Men to commit those Sins, which will certainly expose them at last to such Terrors, be a Judgment or not; or, whether it be likely that God's eternal Vengeance should pursue Men for doing what, as some in our Days say, may very well consist with true Religion and sincere Piety, I think I may freely leave to any rational Person to determine.

If then we examine the bare Principles of true Piety toward God, and of true Loyalty to our lawful Governors, we must clearly discover their mutual Coherence with, and Dependance upon one another. Our Duty to God requires that we should love him with all our Hearts, Souls, Strength, and Minds; that, as an Evidence of our so doing, we should love our Neighbours as our selves: That we should love our Neighbours so, because of that Image of our common Creator originally impress'd upon their Souls; and the Apostle urges it, and according to the Tendries of Reason, He who loves not his Brother, or his Neighbour, whom he has seen, how can he love God, whom he has not seen? *1 John iv. 20.* He who loves not that of the divine Image, which is discoverable by human Sense, how shall he love that invisible Part of the same Image, which outgoes the highest Flight of our Thoughts, as much as the utmost Intention of our Eyes? But if the Love of our Neighbour in general, be a good Proof of our Love to God, our Love to such as God has set over us for our Governors, must be a much stronger Proof of the same Thing; since such Governors have yet more truly Impressions of the divine Image upon them, and therefore they are honour'd with the Title of Gods; which Name

cannot,

cannot, by the Precedent of any Instance in the World, be attributed to the *general Body of Mankind*. When we observe those Methods necessarily taken up by the Generality of our Governors, for the Management of *Provincial or National Affairs*, we may at the same Time observe too, that God is pleas'd generally to bestow the *Spirit of Government* upon them, tho' in different Measures indeed, according to the different *Capacities* of the Receivers; which very Spirit of Government is an irrefragable Evidence, that it's God's Will that such or such a Person should preside over such or such a Part of the World: But then the Removal, or taking away of that Spirit, is a Sign of a *declining Government*, and of an *alienated God*. Of all this, we have a remarkable Instance in the Case of *Saul*; for the Spirit of God came powerfully upon him, when he design'd him the Head of his Inheritance, 1 Sam. x. 9. and the same Spirit was taken from him, and himself perfectly infatuated, when God design'd to translate that Monarchy to the *Family of Jesse*, 1 Sam. xvi. 14. But now, where the Spirit of God is, there human Reverence is due; and they who fail of shewing it, can make no reasonable Pretences, however their Admirers may cry them up, to sound and unblameable Religion. Again, the Duty incumbent upon Men, with Respect to Magistrates, is, to honour them, to obey them in all such Commands as intrench not on that more immediate Duty which they owe to God, to pay Custom and Tribute to them, to be true and faithful to them in Peace and in War, according to the several Exigences of State; to pray for them, and to endeavour to render their Government as easy as possible to them; since even the most short-sighted of Subjects cannot but be, in some Measure, sensible of that excessive Weight of *publick Cares* which hangs upon them who wear Imperial Crowns.

Now, all this is to be done, as was intimated before, *not only for Wrath, but for Conscience-sake*. We are to submit our selves to every Ordinance of Man, for the Lord's Sake, and for the Sake of that Religion which we profess, that by such Means we may put to Silence the Ignorance of foolish Men. All these are the great and weighty Motives which we have, to be in Subjection to our lawful Superiors; but all these are Motives of a religious Nature. A lawful Prince or Governor therefore can never promise himself any good Usage or true Security from those Persons who value not the Interest or Credit of true Religion, from those who have no Fear of God before their Eyes, and who know not so much as what Conscience really means. It's true, there are some little Gusts of Honour and worldly Reputation, which may bear up one of those whom they call generous Souls, to Fidelity and Innocence for a while; but it must be in a calm and serene Air, and where Interest seems concurrent with them; not where Storms or Tempests ruffle the Skies, or where the Devil thinks it worth his

while to offer a Temptation strong enough to subvert a seemingly vigorous Resolution. *Sound Religion* in the Subject, is the only just and sufficient Security to Imperial Thrones; and when true Religion comes once to be in a declining Condition, the greatest and most powerful Monarchs are but in a tottering and uncertain State, and must, upon the first Turn of Affairs, give Place to those of *looser Principles, longer Heads, and craftier Policies*, than themselves. It's true, Religion alone, when thoroughly understood, and heartily embrac'd, which can make Men overlook their *carnal Interests*, and scorn to do any Thing unbecoming Reason or Humanity; it's *that* which makes Men undervalue every Thing, in Comparison with a *good Conscience*; and where *that* prevails, Monarchs may sleep undisturb'd on the Bosoms of their Subjects, and fear no open Noise of Arms, nor the insensible Motions of Treasons or Conspiracies. So that upon the whole, Piety to God, and Fidelity to his Vicegerents in the Government of the World, are like *Hippocrates his Twins*, they laugh and cry, live and cease to live at the same Time. But hence it follows,

II. That *those Persons who are given to change in Religion*, as all those are who are indifferent in the Matter, *can never be disinterestedly true to the Civil Government*. Religion, where it has taken deep Rooting, requires that every Action of a Man should be agreeable to its Rules: Now, all the Rules of Religion require a *steddy and unshaken Mind* in him who professes it, that Men, calling themselves Christians, should not be *like Children, toss'd to and fro with every Wind of Doctrine*. Christianity, which is the only true Religion, and which is what we are now concern'd with, always looks upon *Fidelity to Civil Governments*, as one very considerable Part of itself, therefore it requires as great a *Steddiness* in Christian Subjects, as such, and as close and indissoluble Adherence to such Government: *The double-minded Man is unstable in all his Ways*, James i. 8. Not *wavering in some only, and constant in all the rest*; but he's unstable in all, unless we'll allow he's *steddy to his Interest*, and nothing else, and only veers about to every Wind as that guides him; and his unstable Temper arises from the *Constitution of his Mind*, and not from the *Nature of the Subject* it's exercis'd upon; for then a *Mind exercis'd in the Studies and Methods of true Religion*, would be *immoveable, unchangeable*. Eusebius, in the Life of *Constantine the Great*, tells us this Story of his Father; *Constantinus Chlorus*, the Father of the *Great Constantine*, being a true Friend to, and an Admirer of Christianity, that he might distinguish the better between such as embrac'd that Religion, out of secular Views and Designs, and such as embrac'd it out of a Conscience of its native Excellence, upon the sudden requir'd of all the Officers about his Court, that they should either forthwith sacrifice to Idols, or leave their Places to such as would. Upon this terrible and unexpected Command, some

without

" without any farther Dispute about the Matter, left their Dig-
 " nities immediately, rather than they would make Ship-wreck
 " of their Consciences; but others easily laid down their Faith,
 " rather than they would lose their Places, or the appendant
 " Honour. When that prudent Prince had thus found out the
 " Difference between his *real and pretended Christian-Officers*, he
 " presently cashier'd the ambitious Apostates, but still entertain'd
 " and pour'd the highest Honours upon those
 " who had shewn themselves firm, and re- Πώς γὰρ αἱν ὥστε
 " solv'd to suffer, rather than to renounce their βασιλεῖ τῶν φυ-
 " Faith; accounting such Persons unworthy λάξῃ, πρὸς ὧν τὸ
 " to serve him, who were afraid or ashamed κρεῖττον αἰὼν ἀγ-
 " to serve their Saviour. For how should those νώμονας, Euseb.
 " ever keep their Faith to their Prince, who could de Vita Constan.
 " so easily quit their Principles in Things of a more l. i. c. 16.
 " sacred Nature! Those who, in Submission
 " to Temptations, will relinquish their greatest and most im-
 " portant Duties, will very seldom have any due Regard to those
 " of an inferior Obligation." Would but some other Princes
 act upon those *Politick Principles of Constantius*, they'd soon find
 themselves secur'd from all the Insults of Treason and Rebellion.

God fix'd his own Temple in the Kingdom of Israel, and in the Ci-
 ty of Jerusalem, the great Metropolis of that Kingdom: There he
 settled his own Great Name, and thither the Tribes of Israel were
 commanded to go up to worship him: And before the building
 of that Temple, the Ark, after several Removes, had for a while
 been fix'd in the same Place; thus the whole Way of Divine
 Worship, settled among that People by the Wisdom of God him-
 self, was one and the same: All Israelites, equally oblig'd to
 join in it. There was no Talk of Mens natural Freedom, or of
 Liberty, to serve God how they pleas'd, or to sacrifice to him by
 what Hands they pleas'd, or to let offering Sacrifices to God altoge-
 ther alone. There was no Talk of tender or scrupulous Consciences; the
 Persons troubled with which, could not come up to an entire Con-
 formity with the Temple-Worship; any Israelite, who should have
 made such a Plea for a Separation from the establish'd Rule, must
 have done it at the Hazard of his Life. No sooner had Jeroboam,
 who doubtless had his Religion to chuse, for politick Reasons,
 and in Defiance to the Law of God, set up his Calves at Dan and
 Bethel, and oblig'd his new Subjects to worship them, and so made
 the ten Tribes to sin, both in Separation from the establish'd Ser-
 vice, and in their notorious Idolatry, but the next News we hear
 of those separating Tribes, gives us a dismal Account of Treasons,
 Conspiracies, and Murders. Jeroboam and his Successors had, by their
 falling from the Temple-Service, put themselves out of the Pro-
 tection of the God of their Fathers, and, by Consequence, were
 at their full Liberty to revenge the Quarrels of the House of Da-
 vid

vid upon one another. First *Baasha* conspires against *Nadab* the Son of *Jeroboam*, and murders him at *Gibbethon*, 1 *Kings* xv. 27. and immediately ascends the Regal Throne himself. Then *Zimri* contrives the Ruin of *Elah* the Son of *Baasha*, and murders him too in a drunken Fit, and then politickly involving the whole Family of *Baasha* in the same Ruin: He sets up himself for King. Before he could be warm in his Seat, *Omri*, the Captain of the Host, forces him to end his Life and Government in the same Fire which he had desperately set to the royal Palace. Immediately *Tibni* sets up for himself against *Omri*, but unhappily perishes in the Attempt. *Jehu* is soon rais'd by Providence, to root out the whole Race of *Omri*; and *Jehu's* Descendants held the Throne to the fourth Generation, according to God's Promise, and then expiring, all Things fell into their former Course of Murder and Destruction: Of all these tragical Transactions Scripture-Story gives us an authentick Relation. It's needless to give a compleat Detail of all the miserable Revolutions which continually harra's'd that wretched People: But we must observe what I hinted at before, that *Jeroboam*, by setting up his Calves at *Dan* and *Bethel*, and contriving a politick Religion, in Opposition to that of God's own Institution; taught the People to rebel against their God: And when they found themselves encourag'd by the Example of their King, to break those Laws which had receiv'd so terrible a Sanction amidst the Lightnings and Thunders of Mount *Sinai*, they soon learnt to believe, that they might as securely break those Laws, which were render'd obligatory only by an inferior Power; and all the Princes who succeeded him, tho' never so popular and obliging, so long as they took no Care to reduce their Subjects to the regular Worship of the true God, were never able, by all their Arts and Powers, to keep those Subjects in due Bounds of Obedience to themselves.

In the Service of God, our Souls are principally concern'd; in the Civil Government, our Bodies and our Estates. There are too many who ordinarily express a greater Care for the Inferior, than for the better and nobler Part: But it is a great Weakness for any Man to believe, that those who can dispense with all those Reasons which engage them to take Care of their immortal Part, will not as easily, upon Occasion, dispense with all those Obligations they have to secure their secular Interests. Those Persons who seem to trouble themselves about eternal Salvation, care as little what Blasphemies they vent against Heaven; nor would they stick, were it in their Power, to thrust the Almighty from his Throne, as desperate *Hacket* threaten'd at his Execution; which, tho' they fail of, and cannot reasonably hope for any Advantages by, if they could, yet they are always busy to draw in more, who may bid Defiance to Futurity. The same Persons, many Times, live very quietly, and at their own Ease, and for a

long

long Time together have not God either in their Talk or Thoughts. If any of these Persons pretend to any Veneration for their *Temporal Superiors*, they'll act in the same manner with respect to them: While they are pleas'd, and live in the Sunshine of their Governor's Favour, they'll be very civil and peaceable; but they'll vilify, abuse, expose, and curse their Princes, if there be Occasion offer'd; a small Provocation, a Defeat in the most extravagant of their Expectations, moves them to club against their Sovereigns, and to threaten, and, if they can, to overturn the Imperial Throne. And since the Crowns of Princes are but the *Atchievements of mortal Men*, and so within the Reach of those who are mortal, they'll freely adventure their Lives and Fortunes, in hope to rise to greater Honours upon the Ruins of the Publick, and in their ambitious Dreams, whatever their Originals may be, could earnestly grasp *themselves* at the sparkling Glories of a Crown.

Let us examine Things a little farther, and we shall find, that when *Men forget God*, he, as a Punishment for their Folly, permits them to *forget themselves*; if they will not endeavour to save their own *Souls*, they shall want Wisdom to secure their *Bodies*, or their *Temporal Concerns*. It's our Saviour's Doctrine, Matth. xvi. 25. *Whosoever will save his Life, shall lose it; and whosoever will lose his Life, for my Sake, the same shall save it. i. e.* Whosoever makes Use of unjust and unlawful Ways to secure their worldly Estates, or Lives; whosoever will adventure upon Methods unbecoming a Christian, to weather those Storms they may meet with here below, shall find themselves deceiv'd, and be ruin'd by their own Finenesses and Compliances; but whosoever will rather run the Hazard of all, than do any thing disagreeable to their Profession, in what Station soever they are fix'd, those Men shall be safe in the midst of Dangers, and shall be secure under the Protection of him for whose Sake they are ready to suffer all Things, how many Enemies soever they may meet with upon Earth. When Men slight or undervalue the Truth, those very Acts, those Shiftings and Changings, by which they hope to escape the Troubles attending on true Religion, shall betray them at last into the same or greater Difficulties. Religion is not a Thing to be trifled with; God, the great *Author and End of it*, is the same Yesterday, to Day, and for ever. With him there is no *Variableness*, nor *Shadow of turning*; and he hates all Levity and Inconstancy in those who call themselves his Servants. Therefore, when those who are given to change, fall into continual Perplexities and Miseries, let us but mark the perfect Man, and behold the Upright, and we shall see that the *End of that Man is Peace*. Integrity and Steadfastness in his Profession, will carry a Man safely thro' the greatest Troubles, where all his politick Contrivance fails.

Some Time before the Appearance of our Saviour in the Flesh, the Jews were, by their Religious Divisions, divided into dangerous Factions in the State; so that one Party drawing this Way, another the contrary, the Lives of their Princes were, at best, but very uneasy; and even the great Herod himself, with all that arbitrary Authority, and extreme Rigor he treated them with, found it a Work hard enough to quell their turbulent Humours; after his Death, when they were ordinarily under the Jurisdiction of the Roman President of Syria, they were every Day running into Tumults, Insurrections, and Rebellions, as Josephus, a Writer of their own Nation, informs us. Nor was it possible Things should happen otherwise; for while Men differ so very much in their religious Principles, and in the Worship of the same God, take distinct and separate Courses, those who are the most zealous and sincere in their Pretensions, whether their Zeal be according to Knowledge, or not, will always suppose it their Interest to advance that which themselves take to be Truth, and of a saving Nature; and therefore they can never patiently acquiesce in the Government of those whose Belief and Practice they observe to be so very different from, or contrary to, their own. As for Instance, should it happen in the neighbouring Kingdom of France, a Kingdom once almost equally divided between those of the Roman, and those of the Reform'd Religion; should it happen there, that, upon the Demise of the present Monarch, two Princes of the Blood, with equal Right and Title to the Crown, as some fancy our Edward the Third and Philip of Valois had, but of different Religions, should stand in Competition for it, would not those of the Roman Communion fall in with him whom they took to be their Friend, and those who favour'd the Reformation, be on the contrary Side? Would they not, while the Right between the Competitors was disputable, suppose themselves absolutely innocent too in their respective Adherences? And would they not by that Means tear out the Bowels of their native Country, by an uncivil and intestine War?

Or need we to go any farther than our own distracted Country, to find what pernicious Effects Divisions in matter of Religion have upon the State? There are some particular Schemes of Religion, adapted of themselves to another Air, never likely to spread far under the Influence of wise, powerful, and well-inform'd Princes, which yet can allow the Favourers of them to fawn on, and cringe to any Monarch settled in a full Capacity to curb 'em when he pleases; they can harrangue one of the Roman Communion, and applaud his Catholick and unparallel'd Charity, and mock God with their hypocritical Thanksgivings, for so gracious a Benefactor. They can fly to the Arms of one whom they suppose an Enemy to Rome, and flatter him with the Character of their Moses, appointed by God to deliver them from their Roman Captivity, or from

his Power, who had so auspiciously restor'd God to his Kingdom over Conscience; but they can gladly change them both for High and Mighty Lords, or a Commonwealth, in Contradiction to Monarchy; and therefore, while they are flattering their present Sovereigns, of what Religion soever, they are careful to instil their Antimonarchical Principles into the unthinking Vulgar, and taking Advantage of the Indiscretions and Mismanagements of others, struggle hard to grasp that Power into their own Hands, which if any Prince, how well designing soever, shall once entrust them with, unless he has always a Reserve of Power in his own Hands, to crush them to Pieces with, he may date his certain Ruin from that very Hour. Experience has made good this fatal Tryal too undeniably. Many, indeed, in these Nations pretend their Differences with that Reform'd Religion, here legally establish'd, to be very inconsiderable, when they make their Addresses to Authority for Indulgence; but they dare not tell their People so much, least they should begin to inquire seriously into the Weight of those Reasons on which they have so long separated from the establish'd Church, and should come to themselves, and be wise. Many think their Differences with us to be of very small Importance, because they are impos'd on with the Noise of Religion and tender Conscience, when, indeed, the fundamental Principles of their Schism are altogether political, and they are only the Tools of a Party, and manag'd by them, not with any Designs of Reformation, but to disturb the State, and keep their Sovereign in Awe with the Terror of their Numbers, their Wealth, their Interests, &c. All mere Scare-Crows, and valu'd accordingly by such as know them best. We have found these Parties many and different, indeed, and so their Managers would have them, that they may the better balance one another, least they should grow head-strong and ungovernable; as we may remember how, in the great Rebellion, the State-Politicians play'd the Presbyterians against the Church, the Independents against the Presbyterians, the Anabaptists against both; and thought it no Hurt, to let the Quakers grow up, or the Jews to be Naturaliz'd, that the first Beginners and Fomenters of that bloody Rebellion might not be too confident. But we have found since, and do find at this Day, that when Ephraim is against Manasses, and Manasses against Ephraim, yet they are both against Judah, or can unite in nothing but in Mischief, which their Managers behind the Curtain know very well, and each Partry can freely charge the other with it, that if any of them should get the Ascendant, what Julian the Apostate observ'd of the divided Christians in his Time, would prove true of them, viz. That the most savage of Beasts were not more cruel to one another, than they would be to every Partry disagreeing with them.

This made that glorious Martyr CHARLES the First, whose Murder we this Day lament, complain, that "Those to whom he had

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" been

“ been ready to grant *Liberty of their Consciences*, refus'd all such
 “ Indulgence to him, and would not permit him to serve God
 “ according to the Rules of the legally establish'd Church of Eng-
 “ land, when, for a Time, and for *politick Ends*, they allow'd the
 “ most scandalous Sectaries their Freedom to blaspheme Hea-
 “ ven itself, according to the Dictates of their tender Consci-
 “ ences.” What such Men aim'd at *then*, they aim at *still*. Our
 Laws have establish'd *Monarchy* here, and we have an uninter-
 rupted Prescription for it; the genuine, or *legally establish'd Church of*
England loves it, blesses God for it, and endeavours always faith-
 fully to preserve it: But for those who can neither be satisfy'd
 with the *same publick Prayers*, nor the *same Sermons*, nor the *same*
Sacraments, nor the *same Habits in Divine Service*, nor the *same Ec-*
clesiastical Hierarchy; I can only say, they must be Men of very
 little Experience, and very shallow Politicians, who can believe
 such Persons will admit of the *same Civil Government*, any longer
 than a well-arm'd and irresistible Force lies upon them. A *com-*
pleat, regular, and understanding Christian, acts, indeed, upon such
 Principles as will render every Government, plac'd in *lawful*
Hands, easy and secure; but the *scrupulous, peevish, and ignorant*
Pretenders to Religion, the reviv'd *Gnosticks of every Age*, are of a
 different Temper. Indulgence never really mollifies those restif
 Humours; they must have *King Jesus* in the Throne, rais'd to it
 by *themselves*, under some *such Limitations* as the *Horeb Contract*;
 and they themselves only must be his *Privy Counsellors and Officers of*
State; and then these *Saints*, these great Pretenders to Tenderness
 of Conscience, will quickly bind their *Earthly Kings with Chains*,
 and their *Nobles with Fetters of Iron*.

This Humour, indeed, prevails generally among all those of
 Mankind, who are divided one from another, by religious Fends
 and Animosities: But general as it is, our *blessed Master* came to
 root it out of Mens Minds; and therefore, tho' his Country-men
 the *Jews*, because they, forsooth, were call'd *God's peculiar People*,
 and at the Time of his Appearance, were, as they suppos'd, wrong-
 fully enslav'd to the *Roman Powers*; tho' they therefore willingly
 listen'd to every Incitement to Rebellion against their Conquerors,
 and tho' they were ready to catch maliciously at every Word the
holy Jesus utter'd; yet he entirely baffled all their Pretences of one
 Kind or other, by giving that *standing Rule of Christianity*, in
 Answer to their captious Questions, *Render to Caesar the Things*
that are Caesar's, and to God the Things that are God's, Matth. xxii.
 21. Which Command of their Master was so well observ'd by
 those *best Christians of the first Ages*, that they stood firm to their
 Religion, acknowledg'd *one only Lord, one Faith, one Baptism, one*
God and Father of all, whom they ador'd in *Spirit and in Truth*.
 For this *Faith* they readily offer'd up their Lives to the severest
 Tortures inventive Tyranny and Malice could find out. Nor did
 they

they, tho' their Increase in all Places, and in a very short Time, was prodigious, ever trouble themselves about the *Election of Emperors*, or cross the Determinations of the *Roman Senate or Armies*, tho' they knew before-hand, that the Persons rais'd to the *Roman Throne*, while the Senate and Armies were generally *Pagan*, would, in all Probability, renew the *Persecutions* formerly rais'd against them. Some *early Hereticks*, indeed, particularly those *infamous Gnosticks* hinted at before, to the Scandal of Christianity, easily engag'd in Insurrections, or any Thing that might put by the *Burden of the Cross*: But that very Practice of theirs was made Use of by the *Defenders of the Catholick Church*, as an unanswerable Argument, to prove that these *Gnosticks* were no *real Christians*, whatever honourable Titles they might assume to themselves.

Among the *Profelytes of Rome*, while the *Western World* was almost wholly enslav'd to that See, their close Agreement, tho' in too many abominable Errors, was one of the best Securities which either the *Temporal Princes* of that Communion, or the *Bishops of Rome* themselves had, of their Lives, or their Authorities. Their *religious Principles* being unsound, could afford no certain *Preservatives* for Sovereign Princes; but Hell being very unwillingly divided against it self, (provided always that there were no Jars between the *Mitre and the Crown*) Civil Governors had no *Parties of Conscience-mongers* form'd against them. And it's observable, that there have been very few *Rebellions* among the *Turks* carry'd on with any Vigor, but some new *dreaming Prophet* has been in the Head of it, who, with his new *Lights* and *fantastick Revelations*, has rais'd the People to a Frenzy so far, as to shake the very Foundations of that once flourishing Empire.

At Home we find the same Truth yet more unhappily confirm'd. When that glorious *Queen Elizabeth*, of immortal Memory, had restor'd to her Subjects that *Light of the Gospel* which had suffer'd a severe *Eclipse* during the *short, but impotent* Reign of her Sister *Mary*, she settled immediately proper *Laws for Unity and Uniformity* in the *National Reform'd Church*; she executed her Laws with a steady and an impartial Hand; and even those who had some impertinent Scruples about some particular Usages of the Church, on all Occasions declar'd their *Abhorrence of Separation* from it on any such Accounts. That happy Princess liv'd equally lov'd and fear'd by all; her Reign was prosperous, and her Days many, and her Death universally lamented. The slacker Hand of *James the First*, her immediate Successor, gave Life and Courage to dividing Humours; hot-headed Separatists then grew bold and confident in the Number and Interests of their Friend; and that *King's unseasonable Remissness*, was one great Original of all those Calamities which his Posterity have been involv'd in to this Day; and they were such Originals, as no cowardly King-craft

has been able to hinder from bringing forth the most pernicious and destructive Consequences. To his Son *Charles the Good*, his Father bequeath'd a tottering Throne, equally beset with *foreign Enemies, home-bred Necessities, and clamorous and ingrateful Malecontents*; so that among a thousand Perplexities, his penetrating Wisdom could not discern from which Quarter the greatest Danger threaten'd him, from his angry and powerful Enemies Abroad, or from his sawcy and encroaching Subjects at Home. Many of those very Persons, who pretended, and perhaps really had, a great Reverence for the establish'd Church of England, yet from an *ill-grounded Softness, or chimerical Moderation*, were perswaded to favour and encourage those who directly oppos'd it; and whose Principles tended then, as well as now, to *Parity* both in the *Commonwealth* and in the *Church*, to the utter Ruin, not of *Popery*, as they pretended, for to this very Day they can digest the worst Principles of *Jesuitical Popery*, and of *Paganism and Atheism* too, well enough, if they can get any Thing by them, but of *Episcopacy and Monarchy* at the same Time. When that pious and too merciful Prince, to purchase Peace with his own Subjects, had parted with the fairest Jewels of his Crown, the *Royal Prerogative in Civil Affairs*, and the *Episcopal and Apostolical Government* legally and happily establish'd in the Church, yet nothing could satisfy the insatiable Appetite of his Rebels, till they had seiz'd the *Civil Power* entirely into their own Hands. They pretended to raise Forces against their Sovereign by his own Commission, and against those who were immediately, and according to Law, commission'd by him. They prosecuted their Prince, whom they had just before own'd to be *Supreme*, with an *unnatural Rebellion*, till they had made him their Prisoner, where a new Clan of *irreligious Sectaries* found him; and to put an End to those more bitter Afflictions he had undergone from the tender Mercies of other ungodly Hypocrites, with a barbarous and unparall'd Impudence they murder'd him.

And this was but the natural Effect of those solemn Oaths and Covenants, in which they, in Spite of their Sovereign, engag'd for the *Security and Preservation of the true Reform'd Religion, the just Liberty of the Subject, and the Life and Royal Dignity of their Monarch*; when, indeed, by the Influence of those Oaths and Covenants, their impious Hands were soon embrew'd in the sacred Blood of their anointed lawful King: Those Liberties, which even the severest and most arbitrary Princes had left untouch'd to the Subject, were taken quite away from the poor deluded Commons of these Nations; and the *Reform'd*, nay, *all Religion* almost lost in the dismal Crowd of every Day's springing Errors. Men had wantonly and unreasonably kick'd against that *holy Religion*, which had been at first justly esteem'd so great a Blessing by all the thoughtful World, which had been seal'd with the Blood of so many zealous Martyrs, and now God permitted them to reap the Fruit

Fruit of their own Devices. He permitted them, as possess'd with the Spirit of Giddiness, to fall from one Degree of Madness to another, to be false to one another, as they had been false to their Prince, 'till they stunk among their Brethren at Home, and grew the common Scorn and Laughing-stocks of all the neighbouring Nations. We may always look for such Consequences, when light and foolish Pretenders to Religion, being discontented with the present State of Things, labour to set up Strife and Mischief under the very plausible and eternally bewitching Character of a glorious Reformation.

But let not those of Rome charge this upon the Reformation, as if such Practices were the genuine Product of what they call Heresy, or our forsaking their infallible Church. We know, and can prove too easily, how prone they have been to change: It was their changeable Humour, which made them fall from the Primitive, Apostolical Simplicity of Religion, and drop into abominable Superstition and Idolatry; and their Guides of Conscience, in their Lectures, ordinarily teach Men Treachery and Falshood. Their greatest Champions, of late Years, have been the great Incendiaries of Christendom, and have represented barbarous Cruelties, exasperating Oppressions, and perpetual Breach of Faith, as the noblest Qualifications for ambitious, credulous, or assuming Princes; and, by their senseless Politicks, have involv'd these once happy Kingdoms in almost inextricable Difficulties. The Design of the Reformation, was, to recover that Catholick Truth which Roman Usurpations had almost banish'd out of the Western World; and let the Friends of that Apostate Church know, that those among us, who are still affecting Changes either in Church or State, are their Children, their Profelytes, their Brethren in Iniquity, not ours; they are the Papists in Masquerade, of whom we hear so much. A perfect and an unforc'd Loyalty to our lawful Superiors, is the characteristick Note, not of a particular Church, but of our Christian Profession; and every sound and pious Christian is bound to assert it with his Life and Fortunes.

III. The mischievous Activity of those who are given to change, frequently betrays well-meaning, but inconsiderate, Persons into Engagements and Meddlings with them. But do they court such into Confederacy and Engagements with them, because they love them, or desire their Good? No; but they court them, that by the Footsteps of the Ruins of such Men they may climb up to the Height of their own Ambition. The Parable of the Scaffold about a Pile of Buildings, is well enough understood. Thus that great Politician the Devil wreaks his Malice upon poor deluded Souls, when he tempts them to sin, by the alluring Baits of greater Ease and Pleasure: But he cannot rest, since the Certainty of his own endless Woes, he must walk about continually like a roaring Lion, seeking whom he may devour; and so must all those who are given to change: Their

Their Vanity and Discontent will never leave them quiet; nor does their furious Ambition *ordinarily* so blind them, as that they should with *that mad Enthusiast Venner* attempt the conquering of the Universe with an Army of two or three hundred Men; therefore they endeavour to draw in Confederates, to multiply their Parties, and to strengthen themselves, as far as possible, against all Opposition. He who's resolv'd to rebel, will not enter the Field without some Beginnings of an Army, and some reasonable Security of a greater Number preparing to back him; nor can any Man raise an Insurrection without some Partisans to second him. So when *Demetrius the Silver-smith* design'd to oppose *St. Paul*, he call'd the rest of the same Occupation together, Acts xix. 24, 25, 29. before he could make an Uproar in the City. Some tells us of the *Plague*, that it's a Distemper of that malignant Influence upon the Spirits, that it not only endangers the Lives of those who have it, but it makes them desirous to spread the Infection. Such a *Plague is that of the Heart*, which distempers us toward God and our Governors; it not only *poisons the Principles* of those who are infected by it, but it makes them always desirous to scatter the Vennm of the Disease among others, and to bring them into the same unhappy Circumstances.

Let us but observe the wonderful Activity of some Men in Things not at all within their Sphere, what pretty Stories they whisper into the Ears of their Familiars! how they strive to terrify Men with strange Apprehensions concerning publick Affairs, for which they have no other Ground but those excellent Seminaries of Lies, their own fertile Brains! They always pretend to be in *Fear where no Fear is*, and are always scattering dark and mischievous Rumors among the People; talking of *Church Concerns*, as if they had been educated only for the Church's more immediate Service, and understood the smallest Failures in it better than its most zealous and faithful Pastors. Discouraging of *State-Affairs*, as if they were some of our *greater Nobility*, and were all *Counsellors born*, and were as *Consiliarii* naïve expert in all the deep Intrigues of States-men, as *ti.* a seven Years Apprenticeship could make them in the meanest Mechanick Trade. Let us but observe all this, and the Justice of our Saviour's Assertion, that *the Children of this World are wiser in their Generation, than the Children of Light*, Luk. xvi. 8. will be plain enough; *i. e.* they are more *cunning* in laying their Designs, and more *industrious* in prosecuting them, than the downright and unsuspicious Followers of Goodness: They are *mere Trapans* to draw others into Treasons, and to betray them when they have drawn them in, that so while *most* are amus'd with strange Reports, *they* may circumvent them all with their more fine-spun Contrivances. Nor is the Devil ever wanting to his Agents, or slow to teach them all the dangerous Arts of Treachery and Mischief.

That

That State must be manag'd by a Head more certainly infallible than the Patriarchate of Rome has ever been, in the Movements of which there has been no Kind of Error, or none such as may be easily expos'd to common Eyes. One such *Miscarriage*, tho' never so much to the Grief of Governors themselves, gives a Ground for factious Spirits to build upon. He who first takes Notice of such a *Miscarriage*, shall be reverenc'd among the Vulgar as a mighty Patriot, and admir'd as an Oracle; and tho' he be never so obnoxious himself, he drowns the Noise of his own Crimes by declaiming against the *Mistakes of his Superiors*, tho' all he charges upon the Government, are only the Fictions of his own Malice. But above all others, any *Mismanagement in Matters of Religion* give such Persons the greatest Advantages. The Ministers of God's Word are bound, by their Offices, to reprove Vice severely without either Fear or Favour, to search into the Diseases of the Soul, and, according as they see the Humour of the Times indulgent to these or other Sins, so to lay them open, and render them odious to all thinking Christians, that they may be carefully avoided; and all lawful Preachers have a Commission from God himself, and his Encouragement, to do all these Things boldly and impartially. But these Things grate too hard upon the Ears of guilty Men: They are rak'd to the very Heart by such Discourses: They look upon such Prophets, as Ahab look'd upon Micaiah, when he own'd to Jehoshaphat, that he hated him because he always prophesj'd Ill concerning him. And since it's impossible that the severest Life should be without its Blemishes, those who feel themselves gall'd, lie at Catch for them, and for the Sake of a few such Faults, rail at large against the whole Body of the establish'd Church; and the most innocent Actions in the World are presently represented with such monstrous Aggravations, as would render even *Virtue it self criminal*, if their Malice were to be believ'd. But who would suspect that these Men were so extremely guilty themselves, who had the Face to inveigh so eagerly against the Peccadilloes of others? Who would not take Judas for a Man of wonderful Charity, when he was so deeply concern'd for the extravagant Waste of that which might have been sold for so much, and been bestow'd for the Relief of the Poor? Who would imagine that Man had a Beam in his own Eye, who could so soon find out the Mote in that of his Brother. It was well observ'd by that admirable Prince, whose Murder we this Day mourn for, "That the Pretences of reforming Things, besides the Novelty, which is taking enough with the Vulgar, every Man has an Affectation, by seeming forward to an outward Reformation of Religion, to be thought zealous, hoping to cover those irreligious Deformities they are conscious of, by the Severity of censuring other Mens Actions and Opinions. Such Practices easily work upon those who intend well themselves, and therefore are the less apt to apprehend

“ hend the malicious Hypocrisy of others. A wild Excess of Charity persuades too many to believe their inveterate Enemies are really their best Friends, as innocent Gedaliah of old; in spite of Johanan's Warning, receiv'd and entertain'd Ishmael and his Companions. Men so ill understood may lull their Superiors asleep with their soft Addresses, when they only long for an Opportunity to cut their Throats.

We are told, that when Absalom; under Pretence of performing a Vow to God in Hebron, conspir'd against his King and Father; there went up with him two hundred Men out of Jerusalem, in the Simplicity of their Hearts; and knew not any Thing. Little did they, poor Men, dream that the Solemnity of a Sacrifice could be the Preface to an unnatural Rebellion: That any Men could be so impious as to plot Treason against their King, when they went to pay a Vow to their Creator; and so by an innocent Attendance on him, whom they thought innocent too, they involv'd themselves in the same Danger, and gave Countenance to that Impiety, which, perhaps, had they had any Suspicion of it, they'd have prosecuted with the greatest Horror and Detestation. Such did Charles the First, of glorious Memory, charitably suppose the greater Part of his Enemies to be, notwithstanding that barbarous Usage he had met with at their Hands, which made him give that very compassionate Advice to his Son Charles the Second. “ Be confident, says he, as I am, that the most of all Sides who have done amiss, have done so not out of Malice, but Misinformation and Misapprehension of Things. None will be more loyal or faithful to me or you, than such Subjects, who sensible of their Errors and our Injuries, will feel in their own Souls most violent Motives to Repentance, and earnest Desires to make some Reparation for their former Defects. This charitable Persuasion, doubtless, was made good in some. But as among Sinners, there may be some Magdalens or Saus, who have lov'd much, because they have had much forgiven; or, because they have been violent Persecutors, have, by Way of Compensation for their Crimes, labour'd more abundantly than any others in the Work of the Gospel; yet the Number of those who persist harden'd in their Crimes, and are consequently damn'd for ever, is much greater. So too it is in such Cases as this before us; tho' some of better Tempers may mourn under a Sense of their former Turbulency, and on that Reason be the greater Promoters of publick Peace or Quietness for the future; yet it's too often seen, that those who have had their Hands in Blood, and have been the publick Beutefeus of Nations, retain large Shares of their old malicious and sanguinary Inclinations still, and would, were it in their Powers, however superior Providence may have baffled their former Hopes in a signal Manner, be busy in erecting their Babels again, and involving Kingdoms in eternal Ruins and Confusions.

But Men of perverse Spirits, being so *damnable* active, and endeavouring so carefully to draw in *Partisans* to their own Extravagancies, how necessary is that Advice which *our Master* once gave to his *own Disciples*, to all sober and peaceable Christians, viz. That they should be wise as Serpents, as well as harmless as Doves, Matth. x. 16. Good Men are sent out into the World as *Sheep among Wolves*, nay, and the most dangerous Wolves of all others, such as come to them in Clothing like their own, such as for a Time appear very innocent, 'till they find a proper Opportunity to discover themselves. When Men see Danger threatening them on every Side, and that it's a very difficult Thing to distinguish between their Friends and their Enemies, they had need to take Care not only what they do, but what they believe. David met with those in his Time, the Words of whose Mouths were softer than Butter, but War was in their Hearts; yea, their Words were smoother than Oil, and yet were they drawn Swords, Psal. lv. 21. How easily may a good Man be impos'd on by such Fallacies! So the Man of God, who prophesied against the Altar in Bethel, and confirm'd his divine Mission by Miracles, yet was easily deceiv'd by the hypocritical Tongue of the old Prophet of Samaria, and persuaded to break the positive Command of God, and to bring himself to an untimely End, 1 Kings xiii. 18. The Fear of God, that is Wisdom. Let but Men have that always before their Eyes, and they cannot easily do amiss in any Particular. Such wise Men foresee the Evil, and hide themselves; but the Simple pass on, and are punish'd, Prov. xxiii. 3.

Faction in the State, is originated from the same restless Humour with Heresy in the Church, and manag'd very much by the same Artifices. He who sets up for Heresy, pretends to some extraordinary Discoveries of long conceal'd Truth, to a wonderful Tenderness for Souls, and very great Regard to the Purity of the Christian Doctrine: Under this Sham, he advances some new Folly of his own, which he entitles Primitive and Apostolical, as if he design'd nothing but promoting the Salvation of Mankind: He tries by all Ways possible to gain Profelytes; and being really the Agent of Hell to their Ruin, by the Conflux of Schismatics, Libertines, and Atheists to his Assistance, he gets Reputation to his Errors, which makes him still the more capable of doing Mischief, and exceedingly increases the Numbers of his Associates under the Prince of Darkness. Thus too a Male-content, under a lawful and well-establish'd Government, pretends to extraordinary Zeal for the publick Good; a great Desire that the wholesome Laws of the Nation, in which he lives, should be impartially executed, the Liberties and Privileges of the Subject preserv'd, not without some spiteful Glances at the just Prerogative of the Crown; and thus he sets up for a Patriot, tho', perhaps, he's personally eminent for nothing but his bold Transgressions of the Laws of God and Man. But the out-

ward Pretence is so exceedingly plausible, that for the Sake of *that*, the Multitude overlook all his detestable Crimes, and his *gaudy Patriotism* may be said, like Charity, to cover abundance of Sins. The *factions Patriot* having thus far manag'd himself with Cunning enough, every Thing he attempts afterwards, tho' never so illegal or unreasonable, is brought for an Evidence of his being a *good Common-wealth's Man*: Among the heedless Mob, he easily draws together a Crowd of Followers, (tho' their eternal Happiness be forfeited by the Means;) when he finds himself

ὁ περιζων.

ὁ Ἀγέτολος.

over-power'd, he sacrifices whole Armies to his own Security. Thus he's like *his Father the Devil*, he's not only the *Tempter* to draw Men into Sin, but he's their *Accuser* too, and leaves them

to themselves, to take the Reward of their own Follies. Of the devilish Cunning of such Men, the *Beginning of the Reign of King James the First* gives us a very pertinent Instance. The *Jesuits* had been extreemly active against the Life of that glorious *Queen Elizabeth*, and by that great Influence they had upon their Minds, had so frequently drawn many, otherwise well-meaning *Lay-Catholicks*, into Plots and Insurrections, that the Laws being duly executed, the *poor misguided Gentlemen* were in a fair Way to be ruin'd. The *secular Priests*, whose political Principles are much more consistent generally with the Safety of Civil Government, declar'd zealously against the *Jesuits*, as the common Incendiaries and capital Traitors of *Christendom*. Among the rest, one *Watson*, a Priest, was a great Enemy to, and Anatomiser of the *Jesuits and their Politicks*, and one who earnestly perswaded the *Catholicks*, as they call themselves, to live quietly, and be faithful Subjects to their Princes, tho' of a different Perswasion from the Bishop of Rome. In Revenge for this, in the *Beginning of King James's Reign*, the *Jesuits* found a Way to betray poor *Watson*, and one *Clark*, into a *pretended Plot*; for it appears little more, by the best Accounts we have of it; and when they had hook'd them in, discover'd them, furnish'd Evidence against them, and brought them to the Gallows. But in the mean Time, while they trappann'd the poor Priests, and fill'd the Nation with the Noise of their *Treason*, the *Jesuits themselves*, without Suspicion, carry'd on that Master-Piece of Villainy, the never to be forgotten *Powder-Plot*. All the Ring-Leaders of those who are given to change, commonly manage Things at the same Rate; which should certainly set wise Men upon their Guard, keep them quiet and unconcern'd in all such mischievous Business, and that the rather, because beside all this,

IV. The Calamity and Ruin of those given to change, and of those who meddle, or are concern'd with them, must needs be certain, suddain, and inevitable. Their Calamity shall rise suddainly, and who knows the Ruin of them both? So the Spirit of God asserts; and who

but

but the Fool, who hath said in his Heart, there is no God, dares contradict it? The Devil, that Prince of the Power of the Air, who always works in the Hearts of the Children of Disobedience, was the first great Example of this *changeable*, or *Change-coveting Humour*, and of the Punishment attending it: He was fix'd happily in Heaven, in the *Sacred or Civil Government of which glorious Seat* there could be no Error, no Mismanagement, and therefore no need of an Alteration; yet that happy Spirit, as originally he was, could not be contented with his present State and Condition: He saw a *Being greater and more illustrious than himself*, and he could not bear the View; he too must be like, i. e. he must be equal to the Most High: But, aiming at that Exaltation, he was cast down headlong from those Honours he was already possess'd of, and himself, with his seduc'd Associates, are still reserv'd in everlasting Chains, under Darknes, unto the Judgment of the Great Day. Jude 6. As *Pride, Ambition, and Discontent*, had caus'd his Fall, he endeavour'd to infect the original Felicity of innocent Mankind with the same Distemper; and by his Instigation our first Parents fell from the Bliss of Paradise, and fell under that Curse, under the Weight of which their whole Posterity groan to this Day. And yet the so terribly warn'd, unhappy Mankind, have been, from the Beginning, but too too forward to follow those fatal Patterns. The *Israelites*, while they were in *Egypt*, complain'd exceedingly, and with Justice enough, of that miserable Slavery they liv'd in there: Yet when God, who had seen their Sorrows, brought them out from thence, under the Conduct of his *Servant Moses*, with a high Hand, and with a mighty Arm; when they saw themselves but a little streighten'd by the *Red-Sea*, their Hearts turn'd back to *Egypt*, all the Burthen of their Slavery was forgotten, and they grew as weary of their Deliverance, as they were of their Bondage before: When they had pass'd the Sea, in such a Manner as must convince them that *God was their Guide*, and that nothing could resist them who were under his Conduct; when they were enter'd into the Wilderness, and *Moses* stay'd upon Mount *Sinai* for their sakes but forty Days and forty Nights, and none offer'd them any Disturbance from any Quarter, they must needs take upon them to *change their God*; the Love and mighty Actions of the God of their Fathers, must all be ascrib'd to a Calf of their own making: They forc'd *Aaron*, the Saint of the Lord, to comply with their Madnes; and the Fruit of their Folly was, God immediately sent a *Plague* upon them from Heaven; and the *Sons of Levi*, in Obedience to God's and their Law-giver's Command, kill'd three thousand of their idolatrous Brethren at once, to avenge the Honour of their injur'd Deliverer. But neither could so severe a Judgment, or Execution, settle their still extravagant Humour, or make them less fickle for the future: While they were yet in the Wilderness, *Corah*,

Dathan, and Abiram, fretting at that sacred Authority vested in Moses and Aaron by Almighty God himself, took Men, and with two hundred and fifty Princes of the Congregation, whom they had seduc'd to their Party, gather'd themselves together against Moses and against Aaron: The Plea of the Rebels was, *Moses and Aaron took too much upon them, seeing all the Congregation were holy, every Man of them*: It seems they knew not how to brook any Superiors in the Government, either of the *Israelitish* Church or State; but more especially they pretended, as some of their Temper do at this Day, to the great Privileges of the Saints, viz. That they might all be Kings and Priests, as well as either of the Brothers: They were too pure, too holy, to be debarr'd from offering Sacrifices to God, whether he would or not. How far this zealous Pretence prevail'd upon the giddy and unconsidering Multitude, the deplorable Event too plainly manifested; *God makes a new Thing*; a common Judgment was not Punishment enough for such monstrous Offenders; therefore he made a new Thing, *The Earth open'd, and swallow'd up Dathan, and cover'd the Congregation of Abiram. Fire came out from the Lord, and consum'd the two hundred and fifty Men who offer'd Incense*; and all this in the View of the whole Congregation of *Israel*. And yet, after all, notwithstanding the Justice of all their Sufferings, and the immediate Appearance of God's irresistible Hand in it, the very next Day the whole Congregation of *Israel*, very few excepted, murmur against Moses, their Prince, and Aaron, the Priest of the Lord, saying, *Ye have killed the People of the Lord*; when presently God sends a Plague upon them, so swift in its Execution, that before Aaron could get between the Living and the Dead, fourteen thousand were cut off. Numb. xvi. 2, 3, 32, 33, 35, 49. A dreadful Warning for all those who fear not God, nor reverence those whom he has made his Vice-gerents upon Earth.

Instances enough might be heap'd up, to demonstrate what Danger Men given to change, and their Companions, usually incur, but these may suffice for the present; and, 'till some Examples to the contrary may be found, let it pass for a certain Truth, That the Calamities of such Wretches shall rise suddenly, their Ruin shall be hasty and unavoidable. That God, who cannot lye, hath spoken it, and the very Nature of such Wickedness requires it. It's a common Saying, that *Princes have long Hands*, and therefore but few escape them; but none can possibly escape the Hands of an avenging God. And the Fear of God and the King, are a good Security to such as are bless'd with those Graces; but to have them both our Enemies, is the most dreadful Condition in the World: And if our Disobedience to either of them, be the Cause of their Enmity, we may assure our selves, that 'tis impossible to retain God as a Friend, when the King is justly become an Adversary; and a wise and a religious King, can never look kindly

kindly on those who have no Regard to the Honour of God, or to the Credit of pure and undefil'd Religion. We know that the Friends of Princes are many, even when they are beset with the greatest Difficulties; and they are so for various Ends and Reasons; and *Foreigners* frequently revenge the Injuries done to them by their own rebellious Subjects, and that too, when they are invited in as *Friends* and *Assistants* to them in their Wickedness. So when *Baanah* and *Rachab* had murder'd *Ishbosheth*, the Son of *Saul*, and hop'd to curry Favour with *David* by that execrable Villainy, *David*, tho' highly advantag'd by it, and tho' he were *Ishbosheth's* profess'd Enemy, gave them Death, the just Reward of Traytors, for their Pains. When the *Amalekite* asserted he had kill'd *Saul*, tho', as he told the Story, it was at his own Entreaty, and to put an End to his cruel Despair, and tho' God had anointed *David* King over *Israel*, and *Saul* had unjustly been his mortal Enemy, yet *David* return'd this Answer only for his News, *How? Wast thou not afraid to stretch forth thy Hand against the Lord's Anointed?* 1 Sam. xxxi. 4, 5. and commanded him to be presently executed: And the whole of the *Amalekite's* Story was a mere Lye, as appears by the Text, by which he hop'd only to get the better Reward from *David*; and tho', as it's very probable, *David* himself knew the *Amalekite's* Narrative to be false, yet the very owning so horrid a Fact, arguing his Readiness to do it on a like Occasion, was by *David* thought Crime enough to deserve Death; *Thy Blood be upon thine own Head*, says he, *seeing thy Mouth hath testified against thee, saying, I have slain the Lord's Anointed.* 2 Sam. i. 16.

Thus our Historians tell us how *Lewis*, Prince of France, who had been invited over by the rebellious Barons, to assist them against King *John*, had design'd the Destruction of all who invited him, as a necessary Sacrifice to the Security of his own Throne, if he had prevail'd. And *Curtius* tells us of that Great *Persian* Monarch *Darius*, who was first made a Prisoner, and then cruelly murder'd by *Bessus* and *Nabarzanes*, two of his own Commanders, that when he was left by the flying Traytors, wallowing in his own Blood, he, with his dying Breath, entreated *Polystratus*, a private *Macedonian* Soldier, to tell *Alexander*, who was then not far off, "That to punish that impious
 "Treason committed against him, in
 "the Authors of it, with the utmost
 "Severity, would be both honourable
 "and advantageous to him, as condu-
 "cing not only to the Terror of
 "Traytors, but to the Security of him-
 "self, and all other Princes, whose
 "Lives otherwise, by their Impuni-
 "ty, would be continually expos'd to the Malice of such daring
 "Villains.

Sceleris erga se perpetrati, non solum sua, sed exempli omniumq; Regum causa, non negligere autores, illi tam decorum quam utile futurum.

"Villains." And *Alexander* so far consider'd this Advice of his dying Enemy, as to put that accursed *Bessus* to the most cruel Death revengeful Justice could possibly find out. And if Enemies will do so much for their Enemies, what Revenge of Injuries may be expected from their Friends and Relations. And if wise and good Men take such Care to punish Treason and Traytors, no doubt but God will both vindicate himself and his Vicegerents, and, in his due Time, pour out Vengeance on all those who dare to be disloyal or treacherous to himself or them.

When wicked Men cry *Peace, Peace*, to themselves, and applaud themselves, as we every Day see they do, in their own detestable Achievements, when they think their Contrivances so well laid, that they shall not only compass their own base Designs, but enjoy those Advantages which they promise themselves, then suddenly shall Judgment overtake them, and that so heavy, that all their Strength and Policy shall be too little to support, or to remove them. The Devil may be the *Prince of this World*, a Place of never-ceasing Troubles and Confusions; but God alone is the *Prince of Peace*, who will never bestow that sacred Donative on such as hate it. But the greatest Judgment of all on such Wretches, is, that they are sometimes permitted to go on, from Sin to Sin, from one Degree of Wickedness to another, and so from Judgment to Judgment, *kindling to themselves Fire, and pleasing themselves in the Sparks of them*; but they'll receive this only at last, at the Hands of an angry God, that *they'll lie down in never-ending Sorrows*. That very Care which Traytors take for their own Security, is oftentimes the Reason of their being so suddenly ruin'd; for they hedge themselves about so strongly, as we see, by their devilish Politicks, that they are perfectly unapproachable by mere *human Force, or Prudence*; and from hence it is, that Heaven comes to be more directly concern'd in the Quarrel; and God, acting by subordinate Means, tho' frequently in a very undiscernible Way, and sometimes acting without any visible Means at all, those Calamities coming from his revenging Hand, can by no Mans be prevented; but as huge Rocks falling from the Sides of rending Mountains, they in a Moment overwhelm every thing that lies in their Way. This was the Case of *Athaliah*, that daring *Jewish* Queen, who, for her better Security in the Possession of the Throne, cut off, as far as she could find them, all the *rival Branches of the Royal Family*, and that with so great Success, that both she herself, and all the *Jewish* Nation, concluded there was no *Heir* left to pretend to the Inheritance of the Crown of *Judah*. This Conclusion lull'd *Athaliah* into a strange Supinuity, and the People, by an universal quiet Submission to her Government, added to it: The Effect of all was, that when *Jehoiada*, inspir'd by Heaven, brought out the right *Heir*, who had been long conceal'd from the Usurper's Fury, *Athaliah* was so extremely surpris'd at the shocking News, that she wanted even

common

common Prudence to secure herself, or to call her ordinary Guards to her own Defence. Nor was the Case much otherwise among ourselves; for when *our Rebels*, by a long Course of strange Successes, had several times baffled all Attempts for *the Restoration of the Royal Government and Family*, an *unsuspected Hand*, under the Direction of God's gracious Providence, restor'd them both, and that in a Manner so calm, and by such unsuspected and surprising Methods, that the rugged Force of continually victorious Armies, nor all the cunning Stratagems of old and turbulent Politicians, could hinder or divert that miraculous Restoration.

What remains then, at this Time, to be done, is, only to *apply* what has thus far been discours'd on: Those who were given to change, Men of no Principles in Religion, of no Honour nor Honesty in Morals, Men whom no Oaths or Promises could bind, nor all the Obligations in the World engage; Men to whom the *Laws of God* were no more, than *Sampson's Withs and Cords*, nor the *Laws of Nature, Reason, or their Country*, more than burning Flax, as to their restraining Force and Power. Such Men, with their unhappily deluded Accomplices, poor Creatures, who, originally meaning no Harm, would yet *be meddling with them*, such *unthinking and Atheistical Wretches*, within the Memory of some still living, brought three once powerful Kingdoms to the very brink of irrecoverable Ruin; and a KING, whose *personal Piety, undissembled Goodness, and compassionate Wisdom and Condescension*, were at once the Envy and Wonder of the Age, to a bloody and untimely End, a Death attended with those prodigious Circumstances, that never since *our Great Redeemer's Crucifixion*, was there so full an Evidence given of *human Impudence and Malice*, or of the *Long-suffering and Forbearance of Almighty God*. But the *Blood of our Redeemer was saving*, and always pleads for Mercy for wretched Sinners. The *Blood of our murder'd Sovereign*, tho' he, with his charitable, dying Prayers, as his blest'd Master had done, implor'd Forgiveness for his Murderers, yet, in its own Nature, like *that of righteous Abel*, cries still, and is too visibly answer'd, for Vengeance, Vengeance on an ingateful and rebellious People.

That Man must be very easy and credulous, who can think the sacred Blood of *CHARLES the Martyr, of ever blessed Memory*, sufficiently aton'd for, when so many of those who justify'd and applauded, as well as of those who had *a Hand in that execrable Murder*, escap'd the Sword of Human Justice; and so many of those, who, from their very Souls, detested that abominable Fact, have not yet *sufficiently mourn'd, nor repented*, for those Sins, on Account of which an incens'd God brought such a terrible Judgment upon these sinful Nations. For my Part, if I speak my own serious Thoughts upon the Subject, I must declare, That among the *several Miscarriages of every Reign, since the happy Restoration,*

flauration, and there never yet was any Human Reign without too many, there has been none greater, than their failing to revenge the unparallel'd Murder of their Royal Ancestor, upon all the unrepenting Authors and Abettors of it: I'm sure the Laws of these Kingdoms requir'd it, and the Word of God commands a thorough Inquisition for Blood. Amaziah, one of the good Kings of Judah, is commended there, because, as soon as the Kingdom was confirm'd in his Hand, he slew his Servants who had slain the King his Father, 2 Kings xiv. 5. Yet the Murder they had committed, was sudden, and private, and never had any Impudence enough to vindicate it. And if David, a Man after God's own Heart, had Reason to bequeath a Revenge upon Joab and Shimei, for affronting and cursing him to his Face, to his Son Solomon, and wife and inspir'd Solomon, thought it his Duty to put his Father's Will in Execution, then certainly an impudent and bare-fac'd Murder, committed upon the sacred Person of CHARLES the Martyr, of blessed Memory, deserv'd the just Animadversions of all those descended from him, or related to him, who should at any Time possess the Throne of these Kingdoms. What God prescrib'd to Israel, in the Case of Murder in general, was of a moral and perpetually obliging Nature. Whosoever killeth any Person, the Murderer shall be put to Death. Moreover, ye shall take no Satisfaction for the Life of a Murderer, who is guilty of Death; but he shall surely be put to Death; so ye shall not pollute the Land wherein ye are; for Blood it polluteth the Land, and the Land cannot be cleansed of the Blood that is shed in it, but by the Blood of him who shed it, Deut. xxxv. 31, 32, 33. And with this Law of Moses, those who had no Acquaintance with it, naturally agreed, witness that of the Twelve Tables among the Romans; in the Seventh Table, concern-

ing Crimes, it's thus resolv'd. If any Man wilfully murder a Freeman, he's guilty of Parricide. So Theodorus Marcilius, on that Law, All Murder was look'd upon as Parricide among the Ancients. The Cornelian Law, after those of the Twelve Tables, made Death the common Punishment even of Men of Quality, when guilty of Murder, and that particularly of the Cross, of Murderers of inferior Rank.

Si quis hominem liberum dolo sciens morti duit, Parricida esto. Omne Homicidium Parricidium fuit vereribus, Theodorus Marcilius in Fragment. veterum Juridicorum, p. 284. Ὁ ἐν εἰδαμνὸς τὴν φονεῖσθαι, ὡς φονεὺς κτείνεσθαι, inter Basilica. Nihil interest occidat quis an causam mortis præbeat. Ulpian in Legem Juliam.

Nor would the Civil Law permit the Accessories of Murder to escape, any more than those whose Hands were actually in it; whence Ulpian, upon the Julian Law, determines, It's all one whether a Man commit a Murder with his own Hand, or be a Cause of, or Mover to it. And among the Imperial Laws of the Eastern Empire, it's declar'd, That he who sets on a-

nother,

nother to kill a Man, is as much a Murderer, as he whom he employs to so wicked a Purpose. And our own Laws allow of no Accessories; all are Principals in the Case of Murder. Now that Kings should be murder'd at an easier Rate, that *their Blood should defile a Land*, less than the Blood of other Men, few Men of Sense will suppose; therefore this unhappy Land of ours, has not yet been thoroughly purg'd, because that *Royal Blood of CHARLES the Martyr*, has not yet been thoroughly reveng'd on those who shed it.

But some may here be ready to say, Why do you talk at this Time of Day of revenging the Blood of Charles the First, supposing him never so much injur'd by his Rebels? Are not all those dead now, who had their Hands in his Murder; and would you have the Sword devour for ever? By no Means: I grant, that God has call'd most, if not all the Principals in that horrid Murder, to his own dreadful Tribunal: Their Persons, by the unseasonable Clemency of the Martyr's Heirs and Successors, have escap'd the Penalties of our ancient and fundamental Laws against such Criminals; and where any who were spar'd, or their Posterity, have endeavour'd to make Compensation for their former Wickednesses, by their zealous asserting our original Constitution both in Church and State, by steady Adherence to the Doctrine and Discipline of the Church of England as by Law establish'd, and an unspaken Loyalty to their lawful Sovereigns, there Mercy and Pardon were happily exhibited, and the pious Posterity of such Sinners ought to be always favour'd and protected. But alas! the Generation of those Sacrilegious and Atheistical Rebels, are at this Day generally poison'd with the same Popish, or indeed Hellish Principles, which made Way for the great Rebellion, and for the consequent execrable Murder of one of the best of Men and Princes. The Derivation of the Power of Princes from the People, their being only the Peoples Trustees, and accountable to, and deposabable by them, when ever they think them guilty of Male-Administration, the Lawfulness of resisting them by Force of Arms, of the Reasons of doing which, they themselves, the wise Populace, or their villainous Managers, are the only proper and competent Judges. These, and the like Principles, are the Charactericks of Men given to change, of such as neither fear God nor the King; wherever these Principles have been entertain'd, Princes always sat uneasy on their Thrones; and those Princes who can confide in any who entertain such desperate Notions, must certainly be infatuated by Heaven to their own Destruction: They put Weapons into the Hands of mad Men, to cut their own Throats with; and may as reasonably expect Chastity in common Whores, or Mercy from a Spanish Bravo, or Fidelity as Loyalty from Subjects tainted with such Opinions.

Timorous, ambitious, Popish, or Time-serving Clergy-men, may preach and scribble in Defence of such absurd, confounding, and

perpetually baffled Opinions; *Leud and Atheistical States-men*, who can easily shake Hands with Honour and Honesty, only that they may overturn Christianity, by baffling or extirpating all its Fundamentals; *sharping and irreligious Lawyers*, who, upon Occasion, would readily undertake the Office of a Cook, or *Doristlaus*, or *Bradshaw*, against their present Sovereign, or any other; and a *debauch'd Crew of careless, credulous, and unthinking Gentlemen and Commons*, who are lead by the Nose by such *oracular State-Hereticks*, may run into the same ridiculous, but mischievous Principles; and they are wonderfully agreeable to such, whose immoral and irreligious Practices have provok'd God to leave them entirely to their own foolish Counsels. Those who truly fear God and the King, can never be so deserted, as to fall into such Errors themselves, or to favour or encourage them in others. Princes can never reign quietly, where such venomous Notions prevail, as the fatal Experience of these Nations abundantly assures us.

They were *Men of these Principles*, always dissatisfy'd with the present State of Things, and always wishing and endeavouring for a Change; who gave Trouble to that glorious *Queen Elizabeth*; and they had their *Leicester* and *Essex*; one, a leud intriguing Debauchee, the other, one of a popular, ambitious, and unquiet Humour to protect them: But that prudent and resolute Queen would let neither Favourites, nor any busy factious Heads, either in or out of Parliament, secure Men of such Opinions from the Severity of Law, nor seditious Pamphleteers escape unpunish'd; which heroick Resolution secur'd her Government, and made it and her Memory honourable to this Day, when those pretend to celebrate her Birth-day with such factious Pomp and Solemnity, who would have trembled at the very lifting up of her Finger. I wonder little at the Increase of those who were given to change in the Reign of her Successor; his timorous and irresolute Management encourag'd them, had he liv'd much longer, to the Ruin of himself and his Posterity in a great Measure. Cowardly King-Craft is but a poor Security for Government; and high Words, without a strong and steady Hand, work very slowly upon the Stubbornness of a British Temper. James the First permitted himself, in his declining Days, to be cajol'd into a War for the Palatinate, with mighty Promises of Supplies; The War, with an empty Exchequer, he bequeath'd to his Son Charles the First, of pious Memory; but the Men given to change, having got him into the Toil, would give him no proportionable Supplies, but at the Rate of giving up his Friends to popular Malice without Reason, and permitting the Commons of England to meddle in those Matters which wise Queen Elizabeth would not give them leave to touch upon. Never was any Nation more happy than this, in the Time of his arbitrary Government, as some lying Sons of Impudence call it; yet the Men given to change, the glorious Patriots of those Days, were
always

always aspersing both his *Person and Government*. The *Mock-Assembly of Divines* charg'd him with *designing to bring in Popery*; to the *Errors* of which he was no more reconcilable, than they were to *religious Truth and Honesty*. Even *Cook*, who exhibited that *blasphemous Charge* against him before their *High Court of Justice*, vindicates him from this impudent *Calumny*. *I do not think*, says he, *that the King was a Papist, or that he design'd to introduce the Pope's Supremacy in spiritual Things into this Kingdom; nor do I think that he did believe Transubstantiation. God forbid I should wrong the Dead*. And for his *general Abilities*, the same *Person* gives him this *Testimony*: *He was well known to be a great Student in his younger Days. He had more Learning and Dexterity in State-Affairs, undoubtedly, than all the Princes in Christendom*. And *Lilly*, that rebellious *Star-gazer*, declares of him, *that he was no Papist, nor favour'd any of their Tenets*. Now, a *Man* would wonder what *Crimes* a *Prince* so excellently qualify'd, should be guilty of, that could not be expiated but by his *Blood*, unless it were that which the same *Cook* told one *Starky*, That *King Charles was as wise and gracious a King as ever sat upon the English Throne; but he must die, and Monarchy with him*. Or, as others then express'd themselves, *They did not hate King Charles, but they hated Monarchy and Government*.—A *Principle* still maintain'd and propagated among a *Party*, of whom I had *Occasion* too often to observe, that in a late *Reign* they neither lov'd *King James* nor *K. William*, but would have been gladly rid of them both, for their monstrous *Idol of a Common-wealth*. On these *Grounds*, it was very natural to bring the best of *Monarchs* to the *Block*; to declare so often of their *Kings*, that the worse *Title* they had, they were the better *Governors*; such being thought most obnoxious to the *Humour* of the *Vulgar*, and the most easily laid aside, when they could temper the *Multitude* to their own *Fancies*; *Princes* eminent for *Justice, Piety, Wisdom, Valour, Descent*, and all the *Accomplishment* of *Christian Heroes*, being most like to make their *People* in *Love* with *Monarchy*, while those who are otherwise, make them weary of it, and them quickly, and always ready for a change.

Of this, *Charles the Second* was a sufficient *Instance*: His too *forgiving Nature* made him receive many of the *Guilty*, and without any *great Signs of Repentance*, into *Favour* again, and to admit some of those who had taken the *Lives* of many of his most faithful *Friends and Followers*, only for their loyal *Adherence* to his *Father's* and his own *Fortunes*. We'll suppose this *supererogatory Goodness* had a kindly *Effect* upon some; but did he not find the *Prophet's Words* made good with *Respect* to many? Let *Fa-*

Appeal, p. 30,
35.

Monarchy or
no Monarchy,
p. 83.

Tryal of the
Regicides, p.
157.

your be shewn to the Wicked, yet will he not learn Righteousness; in the Land of Uprightness will he deal unjustly, and not behold the Majesty of the Lord, *Isai. xxvi. 10.* Were not some of those who had destroy'd his Father, as desirous to be rid of him? Were not many old Libes reviv'd, and many new ones publish'd, to fill his Subjects with Jealousies and Discontents? Was not the Glory departed from Israel, and the Ark of God taken, when the barbarous Persecutors of their excellent Monarch, and of the lawful Clergy of the establish'd Church of England, were thrust out of their usurp'd Estates and Benefices, by the Restauration of the Government both in Church and State? Was not that merciful Prince's Life pursu'd by several Plots, especially that of April 26. 1666, when Rathbone, Saunders, Tucker, Fint, Evans, Miles, Wescot, and Coles, were arraign'd, and condemn'd, and executed, for having contriv'd to murder his Majesty, overthrow the Government, surprize the Tower, kill the Lord-General, and to fire the City of London, and lay it upon the Papists; which Plot was to have been executed September 3. that same Year, and which some of the Criminals, at their Death, declar'd would take Place at the Time design'd, tho' themselves were now taken off? And did not the infamous Rye-House Plot bid very fair for the Destruction of the same Prince? Did not Men of the same Humour, drive that unfortunate Prince James the Second upon those Measures, by which he was undone; while those on whom he had laid the greatest Obligations in the World, on Pretence of what they never had, basely betray'd him, and deserted him? Were they better satisfy'd with Queen Mary and King William, the latter of whom they mov'd with a just Indignation to say, 'The English, if they could, would make their Crown so mean a Thing, that the poorest Prince in Germany would not venture his Life over the Seas to take it up.' as I have frequently heard beyond Sea? Did not the same unquiet Humour persecute our late excellent Queen, who study'd nothing but the Good of her People, and the Peace and Happiness of the Church and State? Has not that admirable Princess met with the same Ingratitude for Kindness bestow'd, as her Grand-father, her Uncle, and her Father did? Have we not seen her sacred Ashes insulted, and some scandalous Wretches charging her with Designs of introducing Popery, and a Popish Prince into these Kingdoms, and making her Death as great a Deliverance as the Abdication of her Father? But who can bring a clean Thing out of an unclean? Can the Blackamore change his Skin, or the Leopard his Spots? Can our present Sovereign hope for any better Quarter from such as are given to change, than his Predecessors have met with? Have none here heard some declare, that if he did not come up to their Wishes, they should soon be as weary of him as others? Yet, in spite of all the Compliments such Men bestow upon themselves and him, who knows but God may have rais'd another Prince, our present

gracius

gracious Sovereign, of the same Royal Line, who, in due Time, may purge these Kingdoms from the Guilt of Blood, and of all those pernicious Vermin who are so given to change; since we may be sure, that the Judgment of such Creatures now of a long Time lingereth not, and their Damnation slumbereth not. A wise and a sagacious Prince will soon find out such as despise Dominion, and speak Evil of Dignities, and will vindicate the Rights of the Monarchy, and the Honour and Memory of his glorious Predecessors from the Dirt of scoundrel Libellers, and those who go about with Lies, and are ever busy to disturb the still Waters.

We ought to remember, that that wicked Humour which effected the unnatural Murder of Charles the First, the Martyr of this Day, subverted the then legal Government, and moulded us into an ill-compacted Common-wealth, and almost ruin'd Christianity in these Nations. And while the Zealots of the Age pretended mightily to Reformation, they made the establish'd Church of England, once the Glory and Bulwark of the Reformation, a desolate Heap; and for one pure and holy Profession, brought in an unaccountable Hotch-Potch of such false Doctrines and damnable Heresies, as none but Devils could have invented, and none but the worst of Men have propagated. Instead of beating down Popery, the Lord's Prayer was decry'd as an Idol; the Law and Gospel as a dead Letter; the holy Trinity, as it is now, was blasphemously ridicul'd; the Immortality of the Soul, and consequently, a future Judgment, deny'd; the Necessity of good Works, or practical Holiness, disown'd; praying with Reverence, and preaching Truth or good Sense, was carnal and beggarly; Charity was made chimerical, Christian Obedience hateful, a rational Faith something beneath a Saint, Sincerity downright Fooling, and Loyalty to our lawful Governors, damnable. This was then the unhappy Effect of what some foolish People call'd Gospel-Liberty; and Things are so now, and ever will be so, so long as any meddle with, or listen to Men of an unsettled and discontented Humour, either in Religion or Politicks. While they are so, it's impossible God should ever be reconcil'd to us; and while he's unreconcil'd, even those Things in which Providence seems most to smile upon us, will serve only to set us up against the Day of Slaughter, and to make our Judgment the more insupportable at last. If we reflect on that prodigious Pride, Luxury, Drunkenness, Prophaneness, those Blasphemies, Whoredoms, Adulteries, Perjuries, Murders, Cursings, that Oppression, Atheism, Irreligion, God-mocking, and those continual Provocations of Heaven, greater yet than formerly, what can we expect but to be left to our selves, to be left to curse our God and our King, and to destroy our selves for ever? God cannot pardon these Things, without extraordinary Humiliations, and a compleat Reformation, unless he'd renounce his own Nature, especially since they who pretend to stand in the Gap, are really the Pest of the Nation,

Nation, the Shame of Religion, and the Abomination of Heaven. Our Calamities must rise suddenly, without unfeign'd Repentance; if that interpose, the Wrath of Heaven may be diverted. But I'm sure all our Pretences to Repentance, must be vain and worthless, unless as an Entrance into so good a Course, we fear God and the King, and have no Concern or Meddling with those who are given to change. Which God of his Mercy give us Grace to do. Amen.

F I N I S.

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